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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, SEPTEMBER 8, 1838. NO. 891--VOL. XVII.—NO. 36.

RELIGIOUS MISCELLANY.

(From the Newcastle [Eng.] Courant.)

EXTRAORDINARY PROCEEDINGS OF THE COMMITTEE OF THE BLIND ASYLUM.

To the Editors of the Newcastle Courant.

Gentlemen,—Permit me to turn the attention of your readers to the following unprecedented transaction.

A meeting of the committee of the Blind Asylum took place on Monday Evening, May 28th, in the chambers of Mr Ralph Walters, Pilgrim Street, one of the Secretaries; and from the very remarkable nature of the business of the evening, and from the expectancy of the public mind, already excited by the correspondence that has taken place, I feel it a solemn duty imposed upon me to make the whole affairs known to the liberal and enlightened members of this community, and to Englishmen generally who are friends of religious liberty.

These notes were principally taken down by me on the spot—and afterwards compared with the secretaries' minutes, so that the report is as faithful and authentic as I possibly could make it.

Members of committee present:

Mr Thomas Dunn, (Catholic,) in the Chair.

Rev. Messrs Clayton (Churchman), Browning (Seceder), Pringle (Seceder), and McAlister (Unitarian); Messrs Joseph Watson (Friend,) Thomas Brunting (Methodist), James Wakinshaw (Methodist), D. H. Wilson (Methodist), A. G. Gray (Presbyterian), S. Stokoe (Churchman,) J. Finlay (Seceder), Ralph Walters (Churchman), R. R. Dees (Churchman); the two latter being secretaries, and also solicitors by profession.

After Mr Dees had read the minutes of the previous meeting, Rev. Mr Clayton rose to bring forward a motion, to carry out the provisions of rule 19th, concerning the appointment of a religious teacher for the Asylum: he introduced his remarks by reading two letters from the Bishop of Durham, the president of the Society, which appeared to be conceived in a Christian Spirit. One sentence, as far as I can remember, was to this effect, that—if any *preference* were to be made, he (the Bishop) as a consistent churchman, would of course recommend a chaplain of the national church. Rev. Mr Clayton then proceeded to move that the suggestion of the president of this Society, with regard to the 19th rule, be adopted, viz.: that the Lord's-day services in the Institution be conducted by a clergyman of the Established Church.

Mr Brunting rose and began by saying, that although he did not know whether he should second this motion; yet he concluded by saying, he thought he would second it.

Rev. J. McAlister rose and said, he wished just to notice that the motion which had been moved and seconded, was obviously a *non sequiter*; because his Lordship had not *decidedly* recommended that a *preference* should be made. His Lordship's words, as he understood, were '*if* a preference were to be made.'

Rev. Mr Browning then proposed an amendment, and remarked, that as he did not like the idea of preference—as he was desirous to maintain Christian liberty and equality—he would move that a chaplaincy was at present unnessary and inexpedient. The Rev. Gentleman, after some hints from the Secretary, and other members, proposed his amendment as follows:—

'That at present it is inexpedient that religious services on the Lord's day should be conducted in the Institution, except by the master; that those inmates who belong to the established church, shall attend such places of worship as they may select; and that those who are Dissenters, choose their own place of worship.'

Mr D. H. Wilson here seemed desirous to suggest a new motion, to the effect that there should be a morning service out of the Asylum, conducted by a minister of the established Church, and an evening service in the Asylum, conducted by a Dissenting minister; but there was no person to second this.

Rev. J. McAlister then rose and said as every gentleman seemed desirous to offer a motion of his own, there would be no end to discussion; he therefore felt it right, with a view to forward the business of the evening, to second Mr Browning's amendment, which he approved of as being based on the principle that there should be no preference shown to any party or religious denomination, and as being likely to operate in peace and charity to all.

Mr R. Walters hereupon begged to intimate to the president and gentlemen then present, that as Rev. J. McAlister was not a member of the Committee, according to their view, they could not recognise him as taking any part in the proceedings of the evening.

Rev. J. McAlister rose and said, that being a minister of religion, and a member of the Institution, he claimed his right, according to the provisions of the fifth rule. The president requested the secretary to read the rule—which says—'that governors and *ministers of religion* who are members of the Institution, shall form the committee.'

Mr Ralph Walters, then asked—what sort of a minister are you? I have learned that you are the Unitarian minister of this town, and the colleague of the Rev. William Turner. You are the minister of a *system, not a minister of religion!!* I replied, that if the secretary had satisfied his mind as to the difference, I had not. He repeated,—what sort of a minister are you? I paused, and wondered for a moment whether I was before an inquisitorial tribunal of the 16th century, or before Englishmen of the 19th century. I answered, however, that I was happy to profess myself a minister of the gospel of Jesus Christ.

Mr Walters then informed me, that at a previous meeting of committee, a resolution had been passed unanimously, that no Unitarian minister should be recognised as a member of committee. I then requested the president to call upon the secretary to refer to his notes, and read for me the minute of the transaction. The secretary said (hesitatingly) that there had been *no minute taken*. I said that in so important an alteration of the constitution, which was a direct breach of the 24th law, forbidding any alteration to be made but at an anniversary meeting, some public notice of the same should have been given; and as there was no authentic document to refer to, I could not receive the *verbal message* of Mr Walters. I was only left to suppose that gentlemen were ashamed to enter such a specimen of uncharitableness on their books—but it was more discreditable to have a *secret rule*. It appeared to the committee now, generally, as there was no record of the resolution on the face of the books, it was not legal to press the excluding decision of the previous committee. I then requested that the motion of Rev. Mr. Browning, seconded by me, should be put from the chair. Mr. Walters now advanced, with obvious emotion, and expressed himself in these words, as nearly as I could follow him—that although he must do a deed which caused him unfeigned pain, and he trusted he should not be understood as offering any personal disrespect to Mr McAlister—yet as the organ of the previous Committee, entrusted with their resolution, he would not shrink from the duty; and as the resolution applied to persons *who denied the Head* of the church, he could not consistently act otherwise.—Rev. J. McAlister rose to order:—he affirmed, that, as Unitarians, they were proud to recognize *Jesus Christ as the Head of their church*—that some Christians had a *temporal* head, but that Unitarians had a Divine head of the church—Jesus! Mr. Walters submitted to the correction. But, right or wrong, continued he, I move that this committee resolve, that gentlemen holding the opinions of Unitarians do not come within the meaning of the 5th rule, *i. e.* Unitarians, who are ministers, not being recognized as ministers of religion, are not members of Committee.

Mr Wakinshaw seconded the motion.

A conversation now took place concerning the proper interpretation of the words, *minister of religion*, in which the Rev. Mr Pringle and others took a part. It seemed to be the general impression, that Trinitarian or Evangelical ministers, in their peculiar sense of the word, were meant.

Rev. J. McAlister contended, that as these very words 'ministers of religion,' were introduced by a motion from a Unitarian gentleman, in the course of the alterations that took place in the process of bringing the rules to a complete form, the interpretation of the words excluding Unitarians was quite unwarrantable; and that ministers of religion obviously meant religious teachers of all denominations.

Mr Dees rose and expressed a desire to offer a few observations on a point of legal explanation. He contended, that looking at the case according to the strict forms of justice, the committee must interpret the meaning of the words according to the fair and grammatical and ordinary acceptation of the words, and that he felt, an interpretation which vitiated the obvious intent of the rule could not be justified—he therefore begged leave to move the previous question.

Mr A. G. Gray seconded Mr Dees' amendment.

Mr Joseph Watson rose and observed, that although he had voted in the last meeting of Committee on the resolution excluding the Unitarians, and although he felt justified in the vote he then gave, from the impressions that were on his mind at the time, yet that, seeing the matter now in a different point of view, he regretted he had given that vote, and said he would not vote on the present occasion.

The amendment of the previous question was now put from the chair, but there were only the mover, and the seconder, and myself for it.

Rev. J. McAlister then observed, that before putting the resolution excluding Unitarians, it would be well to consider consequences; he appealed to the president, that any member of committee was competent to move, next, the exclusion of the Methodist minister, or the exclusion of the Catholic priest, and he could not see where the matter would end.

Mr. Ralph Walters now came forward and closed his remarks, by stating that he felt justified in the course he had taken, of putting the peculiar interpretation on the words 'ministers of religion,' which he had done. The committee had not *altered* a rule, they had only *interpreted* the rule according to *their* mind.

The president then put Mr Walters's resolution from the chair, 'that this committee resolve, that gentlemen holding the opinions of Unitarians do not come within the meaning of the 5th rule,' which was carried in the affirmatives, three gentlemen only distinctly opposing the motion, viz.:—Mr R. R. Dees, Rev. J. McAlister, Mr A. G. Gray.

Rev. J. McAlister then requested, as a matter of courtesy, to address a few words to the meeting before leaving; he felt that he was called upon solemnly to object to the proceedings of the evening; and he trusted the Secretaries would be requested to enter his protest regularly in the minutes of the Society.

After a desultory conversation, in which some thought that no notice of the protest should be taken, it was finally agreed that the protest should be entered in form, as follows:—Rev. J. McAlister protests against the decision of the present meeting, and appeals to a general meeting of the subscribers of the Society.

As to the final measures of the evening, I cannot venture to surmise; but as I prepared to leave the chambers, I looked around me on the countenances of the men who had passed sentence upon me:—my heart burned within me to give utterance to my emotions:—but I thought of my gentle Master, amid the priests and the scribes—the conclave that condemned him,—and I left,—in silence.

J. MC ALISTER.

Newcastle upon Tyne, 31st May, 1838.

FRIENDSHIP.—The most fatal disease of friendship is gradual decay, or dislike hourly increased by causes too slender for complaint, and too numerous for removal. Those who are angry may be reconciled. Those who have been injured may receive a recompense; but when the desire of pleasing, and willingness to be pleased, is silently diminished, the renovation of friendship is hopeless; as when the vital powers sink into languor, there is no longer any use of the physician.—*Johnson.*

NESTORIANS.

Some of our juvenile readers may be pleased to read the following short description of a Sabbath school amongst the Nestorians of Persia. It is extracted from the Journal of Dr. Grant which was published in the Missionary Herald for August.

SABBATH SCHOOL.

July 2.—Among my most interesting missionary labors is that of the superintendence of our Sabbath school, on the mission premises. It is made up principally of the members of our boarding-school, and persons in the employ of the mission—in all about fifty. There are six teachers, one a bishop who is my assistant, four priests, and a deacon. The room where they meet is forty feet by twenty, without floor, unglazed, with mud walls, the roof flat and covered with earth. The scholars are seated upon coarse mats before their respective teachers; and for stillness and attention equal any Sabbath school children I have seen in America. The school is opened with prayer. The scholars then recite their lesson, twelve or fourteen verses of the Gospel, which is explained by the teachers who are previously instructed in its meaning. Some remarks are then made by the superintendent or his assistant, and the school is closed by singing a psalm in the ancient Syriac. In the afternoon Mr. Perkins has the members of the school assembled for biblical instruction.

The same gentleman relates the mode in which the Ordinances of the Lord's Supper and Baptism are performed amongst the Nestorians.

LORD'S SUPPER.

The sacrament of the Lord's supper was now administered. A priest stood behind the altar with the consecrated bread in his hand, from which he broke a small portion and put it in the mouth of each communicant, beginning with the bishops and continuing on through the priest, deacons, and laity. Each communicant, after receiving the bread, passed on to the cup, which was held, by a deacon, through a hole in the wall. Two reasons were assigned for this last practice; first, The hole in the wall represented the hole made by the spear in Christ's side, through which the blood flowed, as represented by the wine in the cup; second, That no one should touch the deacon and cause him to spill the wine, for the sin of spilling one drop would be so great as to depose him from his office. The priest also held a cloth under the mouth of each one who took the bread to catch any crumbs which might chance to fall.

The bread is not only consecrated and baked in the church, but the priest must shell the wheat of which it is made, in his hands, and grind it in a hand-mill. The grapes should also be selected and pressed by the hand of the priest, to make the wine. But this practice is not rigidly adhered to on the plain, though it is said that the mountaineers adhere to it very strictly. I asked one of the bishops, if they believed that the bread and wine became a part of the real body and blood of Christ. He said, 'Certainly they do; if not what is the use of our partaking of them? It would be a great sin to say they were not Christ's body and blood.'

BAPTISM.

We soon returned to the church to witness the ordinances of baptism. This was performed in the baptistry, a small room adjoining the sanctuary, where there was a small oven for baking the consecrated bread, and a font for baptising the children. On this occasion a large kettle was used to contain the water, the font being out of repair. The children were brought in, one at a time, and taken by one of the priests, who annointed, first the head and then the whole body, with oil. The child was then taken by another priest, who baptized it in the name of the Holy Trinity, by first immersing its feet, then half the body, and finally the whole body; taking it out of the water each time. When there is not a vessel at hand sufficiently large to immerse the whole body they put the feet of the child in the basin, and then pour water from the hand upon its head, as I noticed in a former journal. The Nestorians baptise their children at any time after they are seven days old, and the rite is usually performed at the first great festival which succeeds. The anniversary of Christ's baptism is a favorite time for baptising children.

FOR THE REGISTER AND OBSERVER.

SENSITIVENESS TO THE OPINIONS OF OTHERS.

A very common, though by no means universal feeling in persons, who have been but a short time engaged in religious concerns, in a fear that their interest in religion should not be *perceived*. Perhaps it may not justly be called a fear, as it is of an impalpable, deceptive and insinuating nature, without sufficient distinctness to be marked by so decided a name. He, who has at length resolved in earnest to be religious, feels such a change, that his mind is constantly dwelling on it. Religion now presents itself with so much clearness and force to him, that he becomes wholly engaged in it, and being more and more startled by the momentous nature of the change which he has experienced, is not content with having his own mind engrossed by it, but desires that others may perceive as well as he, that religion is now the one important thing to him. This is a very deceptive feeling, as on examination we shall find it to be. For what is it and from what does it spring? Clearly it is a modification of self-love. It may indeed be mingled with other and more praiseworthy motives and feelings. The individual so lately become religious must be delighted by the change undergone within him, and he must also be very anxious to have others brought into the same happy state with himself, and therefore he will naturally say much about his change. Thus far all is well enough, but is not that over-active, over-weening self-love now busily at work?

Has the convert not come to consider a religious name more *honorable* than any other, and does he not therefore desire it? The fact that one has this nervous sensitiveness towards the feelings and opinions of others is a proof that he is not easy in his new relation, that religion as yet is only a coat which he has lately put on, and in which not feeling easy, he fears that others may see his uneasiness. Such a person is constantly restless. When in church he is afraid lest in some moment of forgetfulness he has fallen into some attitude, which may have appeared irreverent to observers.

His thoughts wander in prayer, and, startled at perceiving his inattention, he suspects others to have noticed his wanderings, and he even looks around to see if their countenances show their suspicion. When engaged in business he is frequently troubled, lest some act or word should have been misunderstood, and himself thought to be less interested in religion than he really is. He is troubled lest some levity in conversation has appeared unworthy of a Christian profession. Some rash word or indulgence of peevishness comes to his memory, disturbing his heart, and causing him great anxiety lest the power of religion over him should be suspected. If called upon to lead in prayer at a teachers' meeting even while engaged in the solemn act, he is fearful that he may be thought by his fellow-teachers to be offering a mere lip-service. Thus he is constantly harassed by a feverish regard to the opinions of others, and he is in great danger, because his sensitiveness is in regard to the most solemn of all subjects.

This modification of self-love, though indulged in by some truly estimable Christians who are doing much good around them, must be very displeasing to God and ruinous to the soul. And it is the more dangerous, because so nearly connected with so much that is truly Christian. For in a person, at length awakened from indifference and sinfulness, conscience begins to be very sensitive, and all transgressions appear doubly sinful. Thus far all is well and necessary, and the preliminary to a complete reformation. Thinking that sins must appear to others as to himself, he therefore becomes extremely desirous of so living as not to receive their disapprobation. This reference to the opinions of others is dangerous, because it will soon take precedence of every other feeling, and if unchecked will prevent constant and primary reference of motive and action to God. Therefore, we must avoid it as far as possible, and seek to refer all actions immediately to God.

H. H. J.

FOR THE REGISTER AND OBSERVER.

CAPITAL PUNISHMENT.

The infliction of death, is productive of a most deteriorating effect on the moral sentiments of the community. It is a fact which has often exercised the ingenuity of moralists, but which, however difficult to be accounted for, is perfectly indubitable, that in the minds of many the sight of one execution only rouses an intense desire of beholding another; and that a taste is thus gradually formed, which is strengthened by every fresh gratification of it; and which becomes more and more urgent for the repetition of the spectacle by which it was originally excited. Need it be added, that such a taste can scarcely co-exist with pure sentiment or sound morality, and that it almost inevitably leads to that total carelessness and contempt of the happiness of others, which only require a temptation and an opportunity to urge them on to a consummation in violence? It is not necessary to appeal, for a confirmation of these remarks, to the analogous effect of the gladiatorial combats, in imparting so much barbarity and ferocity to the character of the ancient Romans, during the later period of their history; for there are few epochs that will not too surely attest the truth of our observations, and too clearly indicate the mutual reaction of offences and executions,—crime being unavoidably followed by punishment, and capital punishment operating as a new source of depravity, and *apparently* as an additional incentive to crime.

Even allowing, then, for a moment, that the penalty of death really possessed some of those advantages, in the way of example, which are so confidently claimed for it by its advocates, are they not much more than counterbalanced, when we thus consider the moral deterioration it produces? It has been said by some, that this evil might be remedied by executing criminals in private; and in our own state and in some others, the late laws upon this subject have approximated towards this privacy, by ordering executions within the walls of a prison or within the enclosed yard of such prison, and by describing or limiting the number of spectators to be admitted within the walls or enclosure. It would thus seem, that, legislators are sensible of the evil tendency of public executions, by these ineffectual attempts to make them private. We admit that the present law is a great improvement upon the former practice, of great parade and exhibition upon these occasions. But under the present law there will be no such thing as privacy; crowds will assemble around the prison, and the morbid curiosity of many will be gratified, in beholding the dying struggle of a fellow being, deprived of his life by his brother MAN.

Should the law proceed still farther, and order the criminal to be strangled in the privacy of his solitary cell, with none, but the executioner of the horrid deed, to witness it, what would become of the principal ground on which the advocates of capital punishment defend its continuance—its supposed effect as an *example*? It appears extremely improbable, that, even supposing that some might be intimidated from crime by the public spectacle, the same effect would be produced upon them by the mere report of a punishment which they were allowed no opportunity of witnessing. This consideration, we think, places the advocates of capital punishment in a dilemma, and renders it unnecessary to allude to other circumstances which render the idea of private executions so revolting.

We may here allude to one other point of view in which capital punishment has an injurious operation. When a country is about to be exposed to the convulsions of anarchy, or the iron rule of despotism, the character of these visitations will often be sanguinary or comparatively mild, according as the penalty of death happens to be sanctioned or repudiated by the law. At such periods, no doubt, the law attracts little attention, and receives less respect; but it is much easier for the demagogue or the tyrant, when he seeks the destruction of his political enemies, to avail himself of punishments which are in use, than to revive those which have long been abrogated, and which are, in consequence repugnant to the habits and feelings of the community. We may at present have little reason to anticipate the infliction of such calamities upon our country; but let us remember that the period of commotion and discord may arrive, and that it becomes us, therefore, to employ our time of peace and security in rooting up any institution which is not essential to our present safety or well being, and which would assuredly be then perverted to the purpose of sealing with our blood the destruction of our liberties. We believe that capital punishment, as a warning, is in most cases perfectly ineffectual, and in all others, unnecessary,—that as a means of *physically* preventing an offender from repeating his crime, it does no more than what may be with reasonable certainty effected by imprisonment; and that in the way of permanent reformation, it of necessity accomplishes nothing. O. P.

FOR THE REGISTER AND OBSERVER.

HISTORICAL CHRISTIANITY.

The origin and date of Christianity are *historical facts*. This religion arose, or was first promulgated,* in Judea, a little more than eighteen hundred years ago; and it originated with, or was revealed and preached by *Jesus*, the memorable prophet of Nazareth; who was also called the Messiah, or the Christ, to indicate his being *anointed* by the spirit of God; by which he was enabled to teach the peculiar doctrines of the gospel; and also to perform works confessedly superior to all human power. That Jesus of Nazareth, the author, or first preacher of Christianity, declared the paternal character of God, his propitiousness or his will to pardon and favor the penitent, and a future, immortal life; and that he performed miracles, or works greater than man can do, and such as none could do except God were with him, or gave the power to do.—This is matter of 'historical fact,' to be proved by historical evidence; or by the same kind of evidence, by which any other fact, stated in history, or asserted by human testimony to have taken place, is proved. I repeat, all this, is a question of *fact*; and not of speculation, of opinion, of theory, or of reasoning from the known or supposed powers of the human mind.

And yet the question, whether these doctrines are reasonable, consoling, sublime—must be solved by our moral sense, or by the faculty of reason and the understanding. But the *fact* is undisputed by Christians; and by inquirers—whether a fact or not—is to be proved or ascertained by historical and other human testimony. And that it is a *fact*, that such doctrines were taught by Jesus, the great prophet of Nazareth, and such wonderful and superhuman works performed by him, is the corner-stone, the foundation of the Christian edifice, erected by Jesus and his apostles for the safety and comfort of man. Disprove the fact, or render it doubtful, whether Jesus declared and taught these doctrines; and taught them as divine truths, revealed to him by the spirit of God, to be published to the world; and performed miracles in the name and by the power of God, in confirmation of his claim to be a heavenly messenger and teacher; and our faith and hope as Christians are shaken and destroyed; they are then merely matter of speculation and feeling—depending on each one's imagination. Then these doctrines, assumed to be divine, and therefore absolute and obligatory truths, are susceptible of no other proof than their agreement with our individual inward wishes, thoughts, and imaginations. They are no more worthy of our faith, and have no higher claims on our acceptance and belief, than the teachings of Baron *Swedenborg*, or the revelation of *Ann Hutchinson*.

The speculative questions, as to the nature of Christ, as to the mode of granting divine illumination and power to him, to teach and do what he did—the mode of divine influences on the human soul—the nature of future happiness and of spiritual and immortal bodies—these are altogether distinct from the others. These relate to the world of mind of which we know little, nor are they pretended to be fully explained by Christ and his Apostles. But the former are *facts*. It is a historical fact, that such new doctrines were revealed and proclaimed by our Lord, and such supernatural deeds performed by him—and not a matter to be settled and decided,—as to their having been delivered and such miracles wrought—by speculation, or theories, or by any process of the reasoning faculty, separate from outward evidence. These cannot decide whether Christ delivered the new doctrines contained in his gospel, and performed the supernatural works there recorded and attested. It is altogether a question of *fact*—of historical or external proof—and yet, as already observed, we may and must judge of the meaning as well as sublimity of these doctrines by our reason and intellect; and may exercise our reason in comparing, and explaining, and interpreting them; in which however we may err. But that Jesus did so teach and so work, depends on the truth and genuineness of the historical record; and this depends on the external evidence bearing on the question; and is a matter of just inquiry and criticism. Here certainly is room for speculation and doubt and difference of opinion. But whether it is a fact, or be true, that Jesus delivered the peculiar doctrines of the gospel, and performed superhuman works—this must be decided, not by feeling, consciouness, or speculations; but by such evidence as decides that Rome is a great City, and was so 2000 years ago; that George III was king of England when the United Colonies of America became independent—whether Napoleon was first Consul and Emperor of France in the early part of the present century—or whether Plymouth was settled in 1620, and Salem in 1628, and Boston in 1630, as related by Gov. Bradford, Winthrop Hutchinson, Prince and others.

The question, whether Christ appeared in Judea eighteen centuries ago, and delivered the doctrines of the divine propitiousness, or of the parental character of God, teaching him to be our *Father*, as well as creator and governor and judge—of the pardon of sin on repentance—of the necessity of *purity* of heart, and of good desires and motives—of a future and immortal state of being, and of a retribution according to established moral character—and, as to whether he also performed works *really*, as well as apparently superior to all human ability and skill; these questions are by no means to be confounded, with other theological inquiries and speculations, about which Christians differ, and unbelieving philosophers differ; such as the Trinitarian dogma, or the leading points of Calvin and Augustin. The former is Historical Christianity; involving facts, and so to be judged of and decided, whether true, as related—and are the foundation of the Christian faith; whilst the other is not unimportant, relating to the true meaning of the doctrines taught, and their fitness, reasonableness, and adaptation to our moral nature, and their full explanation, perception and understanding, of a beneficial and elevating tendency, calculated to confirm our faith in spiritual things and to exalt our thoughts of the character and purposes of God.

Our great Teacher himself appealed to the fact, and to the reality of miracles being performed by him, as proof of his divine mission. This he did, when the disciples of John the Baptist went to him, and inquired, whether he were the Christ, or, whether they must look for another person, as the expected Messiah. This he did, repeatedly, to convince the doubting, cavilling Jews that he was a true prophet, and appointed agent of God. He did indeed, deliver new and sublime doctrines; and these doctrines, to the pure and pious, to the lovers of wisdom and goodness, commended themselves, as founded in truth and as agreeable to the moral nature and wants of man.

The Apostles, when attempting to convince either Jews or Gentiles of the divine origin of Christianity, also appealed to facts—and were far from resting on, or urging the mere rationality, or ethical or spiritual fitness of the doctrines; or from offering speculations, as Plato or Socrates did, to make disciples. They appealed to *facts*, in order to prove that Jesus was a prophet from God, and the Messiah, and that his religion was from heaven. In his first address to the Jews, Peter refers expressly to the miracles wrought by Christ, and to his resurrection from the dead, after being cruelly slain by the High priests and Rulers—and he calls on them to believe and to submit to Jesus as the Christ, their great teacher and master in religious concerns, who was clothed with power for that purpose by their God, even the true God, the God of Abraham, Isaac and Jacob. He addressed the Jews a second and third time in the same manner. His address to Cornelius and company is of a similar character. So is Paul's speech to the Jews and Gentiles at Antioch in *Pisidia*; see xiii. chap. of Acts. He insists that Jesus of Nazareth was the Messiah, and his doctrines therefore true and important—not by any elaborate ethical or philosophical discussion; but by testifying to his miracles, and of the facts which proved that Jesus had divine assistance—and that, after being crucified and slain by the Jews, he was raised up from the dead. And this human testimony, these *historical facts*, he considered sufficient for the conviction of reasonable men; and offered no other proof to obtain their faith in the doctrines Jesus taught. When it was inquired, particularly, what the doctrines taught by Christ were, he readily explained what was the purport of the Christian revelation. But it is a little remarkable, that when Paul undertook to argue about the righteousness of the law, and the righteousness of the gospel, or faith, he becomes obscure, 'hard to be understood,' and rather perplexes than convinces the understanding.

In the apology of Paul before king Agrippa, and others; and in his speech to the Jews, as given in xxii. chap. of Acts, the great point, the fact, which St. Paul insisted on was, the resurrection of Jesus. For, if this fact was established and proved, then was he the *Messiah*, a divine messenger and teacher; and then were his doctrines and teachings true. This is the whole *gist* of the various addresses both of Peter and Paul in their effort to convince men of the truth of Christianity, and to make disciples to Christ. The nature of Christ's kingdom—as before observed—the spirit and design, and the implications of the truths of the gospel, were also attended to by the apostles, in their labors of improving, edifying, enlightening and perfecting those, who received the gospel, thus to prepare them for the inheritance of the saints in light.

Let any one read also xv. chap. of 1. Corinthians, and he will be convinced, that Paul laid the whole stress, in his argument for the truth of Christianity, on the *fact* of Christ's resurrection: which was then, a historical fact. But when he talks about the nature of a spiritual body, he is in the *clouds*. I will not say, he is unphilosohical, but he is not clear and satisfactory. For the only important question was and is, whether man is immortal—whether he is a spiritual being, and will survive the dissolution of the body—all else is unimportant, and was probably unknown to the apostle.

In the i. chap. 3d verse of Paul's epistle to

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* It is not meant to assert that *all* the doctrines delivered by Christ were entirely *new*; for pious men of the Jewish nation believed in one God, who was the righteous moral governor of the world, and in a future state of retribution.

the Romans, he says 'Jesus was declared, or proved to be the son of God—a divine messenger—by his *miraculous* power and his *resurrection from the dead*.' This is the corner stone of the Christian religion—the admission and belief of these are indispensable to faith in Christ, as the agent and prophet of good. 'This record is true;' or all is fable and speculation, and Christianity is any thing the fancy or folly of men may make it. Still the words and doctrines of Jesus are to be taught and explained, and their full implication pointed out; so, however, that the record be the guide and the authority, and the plain declarations of the divine teacher received with the respect and faith due to one 'speaking to us from heaven.' 'The doctrines of Jesus are spirit and life'—but they are to be learnt by searching and comparing different parts of the 'Record,' and not by rejecting it, because it is *historical*, and following the vagaries of our unrestrained imaginations.

Peter refers to the miraculous event, on the holy mount, when Moses and Elias, (or Elijah) appeared to and talked with his master, as an important fact, which served to convince him and his brethren James and John who were then with him; and which, if believed, must convince others also, that he and they had not followed cunningly-devised fables. But according to the modern German School of metaphysicians, and sophists, it was all a fable; a mere scenic representation, an optical illusion. The apostles were affrighted by a thin cloud surrounding them on the mount—and they thought they saw Moses and Elias and heard them talk with their Lord, and speak of his approaching death. But that there was no such thing, in fact, it being a mere imagination caused by their fears. Where shall we end, if we follow such speculations? In visions and fables, or in mere creatures of the imagination—in pantheism—in universal skepticism; or in doubt and mysticism, and confused ideas, equally dangerous and fatal as downright Pyrrhonism.

The learned apologists for the Christian religion, in the second and third centuries, adopted the course of the apostles Peter and Paul. They quoted historical records; they appealed to facts; as the numerous converts early made to the Christian faith, under all the opposition and persecutions they met with—and whose faith was thus strong and powerful, even unto death, in consequence of their conviction, that Jesus taught and labored, and wrought miracles and arose from the dead, according to the evangelical *history*, whose records were open to all, and were similar to records adduced to prove any other facts, or events which had occurred.

Speculative men, it is true, soon began to theorise, and to form systems, and to conjecture about the *inward sense* of scripture, and the nature of Christ, and of the human soul, and of the extent and spirit of some Christian precepts—so that even *Tertullian*, and much more *Origen* and later learned and speculative Christian philosophers, leaving the simplicity which is in Christ, proposed systems, more or less novel, and more or less perplexing by confused and bewildering imaginations. This was vain babbling—and false philosophy, or mere sophism.

How long would a reasonable man guaranty the continuance of Christianity, in any thing like its purity and simplicity, and substance, as it was in the first and beginning of the second century, and as it now is in most protestant countries, where the Gospels and other books of the sacred volume are searched and followed—if these records were now all destroyed, and no historical proof was left of the miracles and resurrection of Christ, and of the doctrines he himself taught—how long, in such an alternative, would there be any thing like Christianity remaining among men? How long before all would be wild speculation, conjecture, extravagant, unintelligible, irrational and bewildering theories in the religious world?

We have had some experience of the results of such a rejection of historical evidence, and of such a yielding to mere speculations, under the pretence of sufficient light within. There has been experience of the results of such a course in times past—in the mystics of early and later years—in the formalists and seekers, about two hundred years ago—in Mrs Hutchinson of famous memory, in Massachusetts—in Baron Swedenborg and his spiritualized followers of the present age.

Those who have doubts of the genuineness of the books of the New Testament are advised to read Mr *Norton's* Evidences, and especially Dr *Lardner's* Credibility of the gospel history. They who reject or slight these, if in doubt, are without chart or guide, and will be driven about by every wind of doctrine, or cunning craftiness of men. While the record remains true, as it may and has been proved by historical and other evidence, the foundation of our holy faith standeth sure. But this record destroyed or rejected, our faith is vain, our preaching is vain; we are still in darkness, and of all men most deceived.

This *discovery*, that historical evidence, miracles, and the written record of revelation, are needless, or unsatisfactory, goes fully to establish the position, which the New Lights are charged with maintaining, but which they seem reluctant to admit; viz. that there is and has been no such revelation, as Christians heretofore have believed and contended for; because, if every man's mind and consciousness and feelings are a revelation (as pretended) and to be followed as the alone true and sufficient guide, God would not grant any other. For he does nothing in vain; nothing which is unnecessary or not conducive to the improvement and happiness of his creatures. The reason which he has given us, is a great privilege and blessing—and to be consulted and followed in many cases of duty and of right. But its insufficiency in religious concerns is most evident from the history of the human mind. And the Deity has been graciously pleased to give us more light and knowledge in his holy word, delivered by his servants the prophets, 'at divers times and in various ways;' and also by his Son, the great anointed prophet of Nazareth; and this record is the means, the channel, the oracle, the pillar and ground of the truth, for the church of God and the humble followers of Jesus.

But it is said this kind of reasoning, and this objection, go to limit the wisdom of God, and to judge whether any further revelations are to be made to the world. It is pronouncing positively that God cannot, or will not reveal himself any further to mankind, for their improvement and happiness. This inference is not admitted. There may be new revelations; but may we not justly expect evidence that they come from the spirit of God? The prophets, and Jesus and his apostles all gave proof that they spake, not from their own reason or natural mental powers, but from divine illumination: and were therefore believed and obeyed. Those skeptics among the Jews, or the Gentiles who heard the apostles and read the prophets, but who did not acknowledge the miracles, or the other evidence offered of their divine agency; they did not condescend to inquire whether the doctrines were sublime, or of a divine spirit and tendency, or ought to be received for their own intrinsic excellence and superiority to other doctrines and systems. But hastily rejecting the external proofs of the truths being delivered by men divinely inspired, they refused the whole, as on a level with other human teachers. And such will be the case, wherever and whenever, the historical and external evidence of a divine origin is overlooked or doubted; and the record is denied, or treated as of no authority and no weight. Every one will judge how far the doctrines are reasonable—and how great is the obligation to receive them as real religious truths, any farther than his own consciousness and feelings respond to them. And as he is sure he has in his own breast all the *divinity*, all the *God* there is, he will reject every thing not agreeable to his own mind; pure and bright and without prejudice, or the reverse; every one will have a *god* of his own, such as he wishes, and such as his imagination may create; and how correct, or permanent or satisfactory such a theory is likely to be, every one must judge. But some think it 'a misery much to be lamented, that any man should have the word of God and listen to fables.'

Skeptics and Deists have always denied the miracles of Christ and his Apostles: and their object was to invalidate the evidence in favor of the gospel as a revelation from God, and the claims of our Lord to be divinely assisted. Some, indeed in modern times, have denied or spoken lightly of the miracles, pretending they were unnecessary to prove the divine origin of Christianity, and that the doctrines might be shown to be true, or found to be true, without regard to outward supernatural sanctions. But then, as might be expected, such persons take the liberty to reject those parts of the Christian record as they chose to consider not agreeable to the apprehensions of their own minds. In truth, they treat Christianity as if it were a human system, and therefore receive and admit, or reject and doubt, as may suit their wandering speculations. They do not read the words and doctrines of Jesus, as of one who spake from heaven, nor as one who received his doctrines from God. B.

Spirit of Writers for Newspapers. Rev. Isaac Rogers (an abolitionist, and a descendant, if we mistake not, of the martyr John Rogers,) makes, in the Christian Mirror, the following suggestions to writers on subjects connected with slavery:—*Vt. Chronicle*.

1. That each and every writer on this subject precede and accompany his article by humble and fervent prayer to Almighty God, through Jesus Christ, for the needed influences of the Divine Spirit on him, and especially on those who may in any way differ from him.

2. That each and every writer on this subject treat all others who write on it or who are interested in it, with Christian candor, tenderness and kindness, and expunge from their communications every sentence or expression or insinuation which may tend in the least to injure the Christian or ministerial standing and character of any of the Brethren in Maine or elsewhere, or to weaken their influence in any part of the state or the world.

3. That, to secure these ends the more effectually, and also to let the whole community know who speaks and what he says, and wherefore he says, each writer append to his article or articles on this subject his own proper name.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CELEBRATION IN NASHUA.

Our Sunday School Festival on Wednesday, Aug. 22d, was so interesting to us here, that we cannot but think a notice of it worth occupying a few lines of your paper.

Our school assembled at the Church at 2 o'clock Wednesday afternoon. Teachers and scholars in all amounted to one hundred and fifty. Considering, that our society is young, we have reason to rejoice, that our school is so large. A goodly number of parents and friends, present, served to give added interest to the scene. Addresses were made by A. E. Thayer Esq. Rev. Mr Perkins of the Methodist, and Rev. Mr Pratt of the Baptist Church and by the Pastor of the Society. After Prayer and singing, the whole company moved forth to a grove about a quarter of a mile from the Church, where seats and a suitable entertainment had been prepared. The children marched two and two, and were preceded by a fine band of Music, who kindly offered their services for the occasion. Although our people are not as much inclined to Abolitionism, as some of the brethren might desire, yet all were happy to see the little company of blacks, who tipped the end of the procession with Ebony. We were quite amused to find that the usual class of seven had on the present occasion been enlarged to ten.

A blessing was asked at the Grove by the Baptist Clergyman: and then the Teachers provided for the wants of their little flocks, and afterwards the rest of the company were served with good things, that had been prepared. The scene was beautiful—a view of the valley of the Merrimack appearing through the trees, and the happy groups under the shade of the rich forest within. The Band played many beautiful airs, and joyous and kindly feeling seemed to beam from every eye.

The children were dismissed for a while to ramble through the groves, and forthwith availed themselves of the liberty with the alacrity of young persons. At the ringing of the bell they quietly returned, and took their seats. The festivities in the wood were closed with the singing of Old Hundred by the whole company. The effect was striking enough to give a new meaning to Bryant's lines,

'The Groves were God's first temples.'

The Procession returned towards the Church, and passed into the adjacent Cemetery, and formed a square in one of the rectangular walks and the children taking hold of hands, were addressed briefly by the Pastor, who in the name of the Teachers thanked the scholars for their respectful conduct, and reminded them, that within the square, which they surrounded, laid the remains of one who was one of their number a few short months since. He told them how beautiful it was to part so, hand kindly joined in hand, trusting in the Heavenly Father and hoping to meet, if not again on earth, in the land of the blessed.

The day is remembered by all with pleasure.

Small things make mean men proud.

FOR THE REGISTER AND OBSERVER.

TWO OLD SAYINGS OF OLD TIMES.

1. 'All is God.'

2. 'A man is God if he live holy, and so far God as he is holy.'

These were the watch words of a class of religionists who made something of a figure in England, in the most vigorous part of the 17th century. They are however by no means confined to that country, or that age. We find the same ideas presented in every age since the dawn of thought, and in every land that dawn has reached. Each, in part, represents a Truth; but with such exaggeration, that it seems an error.

If the first Saying means 'all things are manifestions of God,' it is undoubtedly true. To the religious man, God speaks from every mountain top; burns in every bush enlightened by the evening sun, as clearly as ever in old time. To the mind which could take in, and comprehend the whole material world, it would be a perfect manifestation, we doubt not, of the fullness of God. At this day, it is God manifested to the flesh. It is all the senses can know of God. All things are a manifesting of God, for *they make him known*,' they reveal him. This is the doctrine of Reason and of Scripure.

But if that oracular sentence mean, as no doubt it does, 'all things are truly and properly God, and there is no God beside them,' then the doctrine appears to deserve questioning. It is material Pantheism. It asserts that the universe of matter is itself God. It stands by its own laws; is eternal: infinite: uncaused. It is so perfect, it needs no outward cause. This is the doctrine of the atheistic party in this city, as we understand it. But this is not atheism; for that denies the existence of laws in the universe, or of a plan, or progress—for to admit their existence necessarily involves the existence of the law-maker, and the plan-maker. Now this error of mistaking the world for God, seems to arise from confounding the *sign* and the thing *sign-ified*. The universe is the sign of God, as an Indian arrow dug up in a garden is the sign of a man, and shows that a man has been before us, who brought it. Robinson Crusoe saw a print of the human foot in the sand, and it *signified* to him, that a man had been there. But the print was not the man. The arrow, is a *sign* of the existence and skill of him that fashioned it. So the material world is a sign of the *existence and skill* of God, to use the latter word reverently—but it is not God. None but a sensualist can consistently say it is.

2. 'A man is God if he live holy.' Why? The answer of our friend of the 17th century would probably be 'because God is holy,' and he would go to say, 'There is but one spirit, it is in you; in me, in all thinking, feeling beings, from the lowest reptile, (if he can think, as only spirit can)—to the highest seraph. It is God in us. All spirit is God. Now to our apprehension this is as decidedly, *spiritual* Pantheism as the other was *material* Pantheism. But let the name escape. Is this doctrine true? It says 'There is no God save the aggregate human souls. Each spirit is God, God organized is humanity.' Now this mistake, seems to proceed from confounding *Similarity* with *Identity*. If God is holy, then to be holy is to be *like* God. Is it to *be* God? If God is a spirit and man a spirit, are they both the *same*? Locke was a wise man, and so was Leibnitz. But Leibnitz was not Locke, so far forth as he was wise,—but only *like* Locke.

To take another illustration. Suppose two marbles exactly alike in color, form, weight, size, texture, and workmanship. (It is not possible to produce such marbles, but they are conceivable, and will therefore serve the purpose.) Now those two, would not be the *same* marble. There is evidence of the *senses* to the contrary, for we see *two* and not *one* merely; though we cannot discern any dissimilarity between them. They are similar say the senses, but no more *identical* than they would be if one were a cube and the other remained a sphere. Therefore in *sensible* matters, no degree of similiarity can ever constitute identity, more than the opposite can constitute it.

But 'from matter to mind, no analogy can proceed,' says our man of straw of the 17th century. Let us go to the mind, for illustration and argument. Suppose two men, Adam and John, to be as much alike in person as those two marbles, above mentioned, and equally similar in mind. (The word *similar* does not perfectly express the idea, for it denotes *degrees of resemblance* and not absolute *likeness*, but there is no better term.) So that they think the same thoughts; feel the same feelings; will the same will. Are Adam and John one man, or two men? The *Senses* say 'There are *two* bodies, though they can discern no difference between them,' and by the same reasoning the Understanding must say 'There are two spirits'—as we think. But our imaginary friend says they are but one, because the Understanding cannot *difference* one from the other.' Neither could the senses *difference* between the two marbles; but it did not say 'Similarity is identity,' then: Why should it now? Shall the Understanding beg the question? Now though the Senses and the Understanding cannot discriminate, and say, this is Adam, that John—Consciousness (which is the other side of the glass we are peering through) says in the one, 'I am John,' and in the other 'I am Adam.' For to Consciousness, it seems, the most perfect *likeness* no more constitutes *identity*, than unlikeness could do it.

Now if two men are not identical, though perfectly alike, can a holy man be God, because God is holy? Jesus said, I and my father are *one*, using the word *tropically*. He does not say, we think, they are hypostatically one; but simply that they think the same thoughts; feel the same feelings; will the same will. If this *likeness* were so perfect that we could perceive no difference, their identity would be merely logical and subjective (existing only in appearance to us,) and by no means actual or objective, (having a *real* existence,) and the Consciousnesss of Jesus would say, 'I am Jesus, not God.' Is it the case that as a man advances in goodness, he has a growing assurance that he is God?

The above lines were written some months ago, on reading a passage in Dr *Henry Morse's* 'Brief discourse of Enthusiasm' sect. xliv, and the *scholium* thereon, in which he says, that a quaker, (James Naylor, by name) 'added this Luciferian pride to his superstition,' and 'accepted divine honors.—When he entered Bristol two women wading through mire, led a horse by the bridle, in a triumphat manner, the fanatical mob at the same time crying Holy, Holy, Holy, and Hosannah, strewing their garments in the way.' But this doctrine if really believed by a wise and good man would never lead to such ridiculous extravagances, he would see that if himself were God because holy, that all other men were God in the same ratio, and so would respect them equally with himself. This doctrine, strange as it may seem, has been cherished by some of the devoutest of men, particularly by some of the Mystics.

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CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 8, 1838.

REGARD AND TREATMENT OF UNITARIANS IN ENGLAND AND THE UNITED STATES.

Our readers will find on the first page a lengthy article, headed 'Extraordinary Proceedings,' copied from an English newspaper, exhibiting the light in which Unitarians are regarded by many Religionists in England; and we present below a short paragraph from the N. Y. Evangelist, showing how we are esteemed and are to expect to be treated, by members of the exclusive sects in this country.

Such exposures as these of intolerant spirit on the part of those who, through ignorance or prejudice or malice, are the adversaries and maligners of Unitarians, though they may for the moment excite emotions of indignation, pity or contempt, do not produce lasting uneasiness, and are often not without important benefit to the characters and the cause of the members of our denomination. The only injury they can do is to their authors. One form, we all know, in which error betrays itself is intolerance; and one manifestation of spiritual ignorance and deficiency is the attempt to contract the pale of Christian sympathy and to draw down fire upon heretical heads. And with all sensible and true hearted Christians such exclusive and illiberal acts are estimated, at their true value.

We feel sure that by merely giving admission and circulation to the subjoined wholesale and unwonted abuse, we expose the source from which it emanated, to far more severe censure than could be procured by any strictures that might fall from our own pen.

A Dedication.—The Methodist Church at Quincy, Mass., was dedicated recently to Almighty God, and a number of denominations united in the services. The fellowship exhibited by Evangelical denominations with each other, by such united services, is very desirable. For the same reason that true Christian fellowship, where it exists, ought to have frequent visible expressions, should those expressions be withheld, where that fellowship can never be cherished, without treachery to the gospel. It is stated, that in the above dedication Unitarians, *Christians*, and Universalists were called to officiate. This we consider an act of fellowship extended towards the followers of a strange God, whose character is avowedly loved because it is utterly at variance with the character of Him who is worshipped by the real Christian. All such fellowship must be offensive to the God of Truth.

UNITARIANISM IN THE WEST.

We have been permitted to publish extracts from the correspondence of a clergyman of Boston, who has been absent for several months on a missionary tour in the West. The letters were addressed to the secretary of the A. U. A.

It will be seen from the statements which he gives of facts and impressions, that the demand for Liberal preachers in that interesting portion of our country has not been exaggerated in the accounts of those who have preceeded him. The fact is, that able and devoted Evangelists—no matter of what name, so that they be earnest followers of Christ, and more anxious to build up holiness than a sect—are needed in our Western cities more than in any part of the world, and would exert a tremenduous influence upon the destiny of their inhabitants.

BUFFALO N. Y.

I left Boston on Monday afternoon, a week ago yesterday and after diligent travelling in car, coach, and steam-boat, by night and by day, arrived at Buffalo, early on Saturday evening. * * * I was well satisfied with the Buffalo congregation. * * * The house was well filled; not crowded, for the weather was hottest of the hot; and many of the people are absent. * * * A more attentive congregation, I never preached to: every thing appeared orderly and decent; a good organ, very fairly played, and one female voice in the choir, superior to any which we often hear in our Boston churches. One finds it hard to persuade himself that he is out of Massachusetts; the appearance of the people, the order of the services, Greenwood's hymn-book, every thing but sitting down in prayer, reminds one of home: and so far, there is no touch of the real west. Mr Hosmer's society shows the importance of organizing a Unitarian church in every growing place where two or three Unitarias can be found. They began in Buffalo with six; they have now sixty time six; and command respect and exert influence every where. * * *

July 2.—A week ago yesterday, I preached in Buffalo for the second time, Mr Hosmer having previously taken his departure for Erie. The congregation was nearly the same as the Sunday before, containing a very large proportion of young men, and the principal people, as far as I became acquainted with them, from New-England. * * * Mr Hosmer, I am told, has exerted an admirable influence on the young men of the city; he is always on the alert, watches for every opportunity, nothing seems to escape him, and not only as a minister, but as a citizen, he has established a weight of character which he turns to the best account. * * * Buffalo of all places in the world, needs a ministry at large. If I had the means, it should not be without it another day. * *

ERIE, PA.

I arrived here at midnight on Friday, and took up my abode at the Mansion-House. Having some letters to write, I remained at home all Saturday morning. Nobody came to inquire whether I had arrived or not; though I saw it announced in the papers, that I was to preach twice in the Court-House the next day. So as the mountain would not come to me, there was no help, but for me to go to the mountain. * * * I succeeded in making myself known, and in getting such information as I wanted before Sunday. A drenching rain came on; and fixed at a miserable house, though the best in the place, with no acquaintance, and uncertain of success, I felt my spirits a little damped. Sunday morning came however, cool, bright, and cheerful. I was well at once, and at 11 o'clock, proceeded to the Court-House, a large building, capable of holding from 3 to 400 persons; and found it well-filled on the lower floor, with about an equal proportion of men and women, a few children, and a great many dogs. The children and dogs were utterly irreverent; apparently without any sense of the Lord's day whatever; coming in and going out, as it liked them best. However, much improvement may be expected from the action of our Association. the human and adult portion of the congregation were all that could be wished—except musicians. With my best efforts, I could not get a Hymn sung; at which I was much grieved. * * * We were crammed full as we could hold in the evening; and all two-legged animals without feathers; not a dog among them. With the help of a layman who deaconed off the hymn, for lack of light and books, we succeeded in making music, which if not that of the spheres, was very well for this world. * * * You know the position of Erie, beautifully overlooking Lake Erie, mid-way between Buffalo and Cleveland, and an older and more settled place than either of them. It compares very well with Northampton, in point of external appearance, not indeed equal to it, but more like it, on the whole, than any place that I happen to think of. It is built on a long and handsome street, extending from the Lake, one mile or more, and intersected by cross streets at right angles, to the number of ten at least, which I have counted. In the centre is a spacious square, on which stand the public buildings, three great Hotels, stores, dwelling-houses &c. The population is now 4000; a canal is nearly completed to the Ohio river, and a railroad laid out to Philadelphia. Of course, it cannot fail to be a large business-place and that before long: while, at the same time, it has a substantial population of nearly 40 years growth, which will save it from the hurry-scurry character of Buffalo and Toledo. At this moment, the balance of influence, intelligence and standing if not of wealth, is on the side of liberal Christianity. I am told since I wrote last that there could not have been less than 450 at our services last Sunday night; that is, nearly as many as were present at the village and county celebration of the 4th of July, which was held at the same place, the Court-House. The Methodist society, usually meets at the Court-House, and it is the largest society here; it turns out however, to make room for us. * * * Many of the most respectable and influential men are all ready to form a society; they need and wish thorough instruction; and would receive an able and earnest Unitarian minister as an angel of light. I am aware that this sounds almost like exaggeration, but, it is not highly colored in the least. The state of things arises from a strong excitement produced here some four or five years since, by a Presbyterian revival; the best part of the people, were sickened by the horrors which they were made to see without mingling; and they betook themselves in a body to the Episcopal church. This answered for a short time, but it would not do at last; and they now say, give us a better religion than we have heard hitherto, or we shall all be infidels without remedy. * * * There are some dark shades to the picture, however; consisting principally in the apathy, as to all decided action, on the part of those who are swift to hear, but slow to do; and in the want of some leading spirit, ready to go forward himself, and compel the rest to follow. Not a man of this discription made his apperance in all Erie. * * * The amount of it all is, that Erie is a first rate missionary point; that a noble society could be formed out of the dry bones now lying in the valley, exceeding many and dry, as soon as the Lord's true prophet shall stand over them and tell them to live. No other man can do any thing at all. If you can find him, equip him forthwith, give him your God speed and let him come on. * *

CLEVELAND, OHIO.

I arrived here night before last: and am now waiting for a boat to go to Toledo where I engaged to be next Sunday. * * * There are here some half dozen individuals, who have been brought up in the bosom of Unitarianism; who understand it and love it; and who are strongly inclined to meet together for religious worship whether they have a minister or not. * * * I was glad to find, on my arrival here, that Mr. Hosmer had preceded me, Dr. Kendall supplying for him. He preached here last Sunday, in an upper room, where the disciples assembled to the number of 50 or 60; and a great, very great interest is already awakened. * * * I preached here twice on Sunday, and once last evening, (Monday) on Sunday, we had from 60 to 80: last night, the court-house was crowded full, say 200. The materials for the most part are of the right kind: our friends are full of zeal, and know well what they are about. * * * They authorise me now to procure a preacher for them; and are ready to organise themselves in regular form, as a liberal society. We have Episcopalians and Presbyterians at our services; and though, I am sure, no disguise has been used, nothing smoothed over, they say they are surprised to find Unitarianism so much better than they expected; and in no case that I have heard of has any offence been given. This is the most beautiful city I have seen west of Massachusetts. It looks not unlike Worcester and quite as pleasant. It is as healthy as New England, and the young man who can gather a society around him here, will find a 'goodly heritage.' * * *

TOLEDO.

My impressions are the same with those of others who have preceded me as to the importance of this place, and the absolute necessity of supplying it with preaching. If I were merely to copy all that had been said to me on this, by the best citizens of the town, you might deem it enthusiastic; but, after all I have seen and heard of the interest in Unitarian preaching there and elsewhere, I really can hardly understand, why our most able young men do not almost without exception, fix their eyes upon some of these great central positions and resolve to sink or swim with it, rather than to plod on with little apparent effect at home. I found on my arrival at Toledo a week ago yesterday, every thing prepared for my reception; the people anxious not to be without preaching for a single Sunday; and gratified for every expression of interest from their Eastern friends. * * * I preached in the morning, in the school-room, on the edge of the forest; in the afternoon in a hall of the court-house on the river-bank, about a mile from the former place; and in the evening, a third service, at the school-room again. The audience was large in each case; that is, the rooms were as full as they could hold; say from 80 to 100; very attentive; and excellent singing. A fine spirit prevails among the people; and if Mr Sears can be induced to return, the success of the society is certain. I hope Mr Sears is aware of the love and admiration he has called forth; if not, he ought to know of it; and unless there are the strongest reasons to the contrary, I see not how he can refuse to comply with the wishes of his friends. * * *

CHICAGO.

On Saturday, handbills were struck off and pasted up!! a singing choir collected, a room procured, and every thing made ready. I preached this morning in the Municipal Court-room to about 80; a meeting is appointed for this evening, when they say, I shall have three or four times that number; and if any body doubts the existence of Unitarian zeal let him become acquainted with their brethren at Chicago. * * * They are in a state now to support a minister; they are regularly organized; they feel strong in themselves; and there are not a few, who belong at present to other societies, intelligent and influential men too, who are only waiting for the appearance of a permanent minister, to take sides with the Unitarians. * * *

DETROIT.

Every place was preoccupied; not an inch of ground to hold forth from to be had for love or money. The University Hall where Mr M. preached was closed up, on account of a vote of the Trustees never to let it for such purposes again; the Capitol was engaged to the Episcopalians; and the City Hall, a room which can hereafter be had, was to be occupied by a little society of Presbyterians, to whom Edward Beecher was to preach. We tried to get it for a part of the day, or the evening; but without success. It was now too late to push on to Toledo, where I knew I should be welcome; I could not retrace my steps to Chicago, where I should be no less so; and as worst had come to to worst, there was nothing to do, but to bear an idle Sunday as well as I could. So today, I am doing nothing, as you perceive, through circumstances which I could not anticipate or control. * * *

Aug. 7.—I found after writing you my last letter, that our friends there, were not disposed to let me off so easily as I thought; they were much excited by the refusal of a place for our services; many united with them in this feeling, who had taken little interest in the subject before; and at the urgent request of a number of respectable individuals, I concluded to remain a day or two and preach a discourse on Tuesday night. The City-Hall was obtained for this purpose; a large room holding 800 persons; notices were given in all the morning papers that the subject of Unitarian theology would be discussed; and when we assembled in the evening, we found a good audience, and including as I was told, many of the most intelligent men of the city. Meanwhile, I had made the acquaintance of several young men, who are deeply interested in our views, and who are resolved to form a liberal society; their appearance is very promising, and before I left, they requested me to make arrangements for a constant supply of preaching, pledging themselves to raise the necessary amount to meet the expenses. * * * A person however, must be truely liberal, in the best sense of the word, to do any thing here; he must preach from his own soul, and not from books; and he must have that strong faith which will impel him to speak right on, without fear of man. I repeat it, dont try any experiments on these good Western folks; if a young man wants to air his vocabulary, let him not come here; and unless he feels that he has a special errand to them, that he has something to say which can't be so well said by him elsewhere, he had better stay at home.

MR GANNETT'S FIRST SERMON—CRITICISMS IN 'A TRIP TO BOSTON.'

The author of 'A Trip to Boston' is evidently a man of good sense, and fine feelings, and religious principle, as well as an easy and agreeable writer and a careful and nice observer of men and things. We have derived much entertainment from his book.

It seems, that when in Boston, he went with the multitude to hear Mr Gannett's discourse on his return from Europe. He speaks of the Sermon in high terms, as a powerful and graceful composition, but dissents from the preacher in regard to the general impressions of human nature which he had derived from an extensive and various intercourse with mankind, which he [the author] considers to be the result of superficial observation and shallow reasoning. The following is his criticism.

Among other things, Mr Gannett declared, he had returned to his own country with a decidedly better opinion of mankind than he left it. He had met with kindness and courtesy on every hand, and he believed that there was more of goodness than of badness in the human heart. This is undoubtedly true, so far as the courtesies of life are concerned; but he is but a superficial observer and thinker, who seeks ... ments of moral character either solely ...ly, in the developements of social inter-

The human heart is a deep sea, and ... of the class referred to are but the ... wood which floats upon its surface. The foundations of character are at the bottom, and these must be scrutinized by all who would arrive at just views of human nature. It cannot be denied, except under the influence of some delusion, or through the most unwarrantable hardihood, that the pencil of inspiration has drawn the character of the race, in colors dark and gloomy. And what, upon this point, is the testimony of experience, what the voice of personal consciousness? To what purport are the bloody wars which have disgraced every age of the world and every nation on the globe, and the shrieks of agonized affection, which has by them been bereft of every treasured endearment? What mean the more than savage barbarities of the fiend-like Antiochus, the abominable Herod, the grasping Alexander, the brutal Nero, the blood-thirsty Sylla, the ferocious Attila, and a long catalogue of brother monsters? What say the ostracism of Aristides, the exile of Demosthenes, the assassination of Cicero, the murder of ten thousand patriots, and the blood of the 'noble army of martyrs?' What report of human virtue was borne upward to the ears of the Universal Judge, by the mighty groan which ascended from the territories of all France, on that night of tenfold horrors, known in history as the eve of St. Bartholomew's day? What by that wild shout, 'Away with him! crucify him!' which rose from the millions that were gathered in Jerusalem on that ever-memorable passover, when the Son of God, the only Being that ever lived on this globe in whom virtue dwelt without alloy, was crucified, to glut the malignant rage of men who laid claim to all of sanctity and worth that blessed the earth? To the same effect are the grinding oppression of the poor, the relentless severity practised towards the widow and the orphan, the ingratitude, treachery, dishonesty, lust, revenge, and pride, which are lamentably, yet notoriously, so rife among men. What does the official intercourse of nations testify, in this regard? When was ever RIGHT the rule in diplomacy, except so far as it was dictated by INTEREST? We have a case in point, now *sub lite*. The question of right in regard to our Northeastern boundary, is as plain as any sum in the Rule of Three; and any citizen who, in his private affairs should act upon the principles which have governed Great Britain, would be exiled from the society of honest men. Yet who thinks the dignity of England compromitted by her course? MORAL DUTY is a term unknown in the diplomatic vocabulary, and the ambassador who should hint at any thing of the kind, would be answered only by a stare, or a laugh, or both together.

I shall perhaps be confronted here with an argument drawn from the numerous public charities which adorn the Christian world, and the vast sums which private beneficence expends for the relief and the amendment of humanity. All this, and much more, I freely admit; nay, rejoice and exult in it. But what, my dear sir, is the origin of this? Is it a fruit yielded by a plant that grows natural in the heart? or is it gathered from an exotic, transplanted from a better soil? If you ask for my opinion, as to the origin of so fair and sweet a fruit, I shall point you to the Bible rather than to the innate goodnesss of man; and I will challenge you, or any other man, to point me to the country, not blessed by Christianity, where such charities exist?

It affords me not the least pleasure to derogate from the worth, the dignity, or the virtue of human nature. It is my nature as much as any body's else. For this reason, if for no ... I would not disparage it. Neither ... I willingly incur the odium of a bigot or ... c. I desire, earnestly, the reputation of a ...-minded man. I hope I enjoy it, and ... not forfeit it. But justice is before generosity, and truth is more beautiful than liberality. Correct views of human nature are what we need, and what, in our investigations, we should aim at reaching. But to obtain these, demands a broader survey and deeper scrutiny of man, than the mere civilities of social intercourse afford the means of instituting. Our range of vision must be as broad as the globe, it must travel back along the track of time, as far as the lights of history will conduct us, and it must embrace every class of human actions; and our scrutiny must penetrate to the deep recesses of the heart, where the springs of motive lie hid, and where the real character of our conduct is determined. To stop short of this, is to drink at the rills of truth rather than to quaff its waters at the fountain-head. It is to court error, where error may prove fatal. It is to 'heal the hurt' of the people slightly; and however it may show an amiable temper, it does not betoken a sound method of philosophising.

These remarks are eloquent and not without weight. It is indeed essential that humanity should be searched to its foundations by all who would arrive at just views of human nature, and no one can deny that the pencil of Inspiration has often drawn the character of the race in dark and gloomy colors; but, for all this, we cannot be convinced that the *favorable* and *hopeful* impression of mankind is the shallow and irrational and unscriptural one. There must be deep rooted in human nature, bad as it may appear, the principles and elements of goodness and greatness, or how could the Bible have declared the heart-stirring truth that *while we were yet sinners God loved us*; and, again, *God so loved the world that he gave*, &c? Why should God have loved the race except for the good and the capacity of improvement that are in it? Besides, the nature that is fitted to answer to, and receive, and be influenced by the *Gospel*, cannot in its elements, and, at its foundations, be other than worthy of reverence and love. Mr Gannett's opinion that there is more of goodness than of evil in the human heart, allowing full weight to all that we have quoted above, seems to us truly philosophical, profound and Christian-like. If we know any thing of the spirit of Jesus, the regard which he entertained of humanity and encouraged, was the same. He contemplated the human family with pity, sympathy, love and hope. Seldom did he denounce any as utterly abandoned—far oftener did he forgive and encourage.

We are, however, well aware that there is danger of Liberal Preachers taking too favorable an estimate of mankind, as well as of some others drawing a too revolting and melancholy picture of our nature; and perhaps Mr Wines has given us a seasonable and necessary hint. At any rate, the testimony and opinion of a man so well informed and reflective is of no small value.

PRESBYTERIANISM.

If the following statement from the New York Evangelist, be correct, it would seem that the Old School party are losing ground in Philadelphia.

Churches in Philadelphia—The Seventh Presbyterian church is offered for sale. The Ninth Presbyterian church is about to pass into the hands of the seceders. The Second church, in Southwark, has been sold at public auction, to the Catholics. These all were Old School, and the churches connected with that division of the Church, are now reduced to eight, while the Constitutional churches number sixteen. The number of communicants in the former is supposed to be about 1,700, and in the latter about 4000.

Those who know Mr Rufus Davenport, the writer, and what are his pains and struggles and *aim*, will appreciate the pathos and the point of the following lines, which he has just handed us for publication.

NEGLECT OF FRIENDS.

The room I keep in is where Allston kept;
The room I sleep in is where Allston slept.
Could I his genius wake, his genius keep,
My Friend's neglect I soon might cease to weep.
To weep neglect, in such a cause as mine
Is fiery trial.--O for help Divine—
Efficient help—awakened from above,
Inspiring human aid by works of love.
My mind is dark, I pray for Heavenly light,
For guidance to succeed the cause of *Right*—
The cause of Right—my life's devoted *Aim*.
For this my prayer, addressed, through Jesus' name,
To Him who only can the needful give,
To God—to Him I pray and would devoted live.

RUFUS.

Sister Street, 6 September, 1838.

OBITUARY.

SAMUEL FRAZAR, ESQ.

The publisher of the Christian Register, has had ample opportunity to judge of the faithfulness and justice of the following brief tribute to the memory of a good man,—not merely in a personal acquaintance of some years,—but more recently, while on a visit at Duxbury—during the few last days of Mr Frazar's life—in the general expression among his neighbors and townsmen, of deep anxiety and regret for the anticipated result of his illness.

Died, in Duxbury, 28th inst. Alden Frazar, Esq. aged 72, after a severe illness of three weeks, (a disease of the heart) which he endured with remarkable resolution and resignation.—Mr F. was of Scotch descent, on the paternal side; and possessed all the good traits of character of that worthy people. He was inquisitive, discriminating, judicious and firm of purpose. His was an upright, straight-forward course; marked by probity, and without disguise or deceit. In the maternal line he was descended from *John Alden*, one of the distinguished members of the pilgrim company, which settled Plymouth *two hundred and eighteen years ago;* and yet he was only the grandson of the grandson of that young and resolute adventurer to the wilds of America, who with others, have settled 'on bare creation,' for the sake of religious liberty.—That ardent and fearless young man is said to have been resolute and firm, almost to a fault. Nothing could intimidate him; nothing divert him from his purpose. Something of this spirit was exhibited in the character and conduct of the deceased. He neither courted popular favor, nor swerved from the course he believed right and proper, through fear of popular censure. As a magistrate, as a citizen, as a neighbor, as a parent, and as a municipal officer, the great question with him was, 'what was his duty; what did the public good require; or what did the wholesome laws of the land enjoin?—His distinguishing attribute was fidelity, in all trusts, whether public or private.

He was forward among those of late years, who are consulting for the welfare and improvement of Society. Though he had only the benefits of a common town school in his youth, he was very anxious to elevate the character of the teachers of youth, and assisted in establishing schools of a higher order than were formerly common in the country.

An intimate friend of sixty years has sketched this hasty outline. It might be filled up, in great sincerity and truth, so as to present almost a faultless portrait. But public panegyrick is easily bestowed—it is a cheap and common offering—and they who most deeply cherish respect for the memory of the departed, as they best know his many moral excellencies, need less a labored enumeration of his social and personal virtues.—The house of religious worship witnessed his weekly visits—which were not made in mere formality, or in a spirit of cavilling; but as one who 'hungered and thirsted after righteousness;' and who desired to receive of 'the bread and waters of life.'

'The sweet remembrance of the just
Shall flourish, though they sleep in dust.'

MISCELLANEOUS.

The Public Garden.—We regret to learn that the attempt to establish a large public garden on the city grounds west of the Common, has fallen through in consequence of a refusal of the Mill Dam Corporation to give their assent to such an undertaking, as stipulated by the City Government. We believe that no obstacle in this quarter was anticipated, and the disappointment to those who feel interested in adding to the embellishments of the city, and promoting the happiness of our citizens, will be very great. —*Mer. Jour.*

Mysterious.—We learn from the Boston Recorder that a late number of that paper which was sent to thd 'Watchman of the South,' published at Richmond, Va. was returned through the Post Office with the following curious morceau written upon it:

'The Committee of Vigilance for the Post Office, object to the Boston Recorder. Please discontinue it. Richmond Va.'

In relation to this singular proceeding, which seems more appropriate to a despotism than an enlightened republic, the editor of the Recorder makes the following remarks:

'Several queries suggest themselves to our mind which we have not sagacity enough to answer: Who is this 'Committee of Vigilance of the Post Office?' and by whom are they appointed? We have never seen the laws of Congress authorizing the appointment of this Committee. Has Mr Kendall 'taken the responsibility?' or have the Committee appointed themselves? or has the city of Richmond appointed them? But what authority have they to interfere with the affairs of the national government? Again: are the people of Richmond willing to submit to a censorship of the press, and yield up to a Committee of Vigilance the right of judging what they shall read?—Are they willing to surrender the 'Palladium of Liberty,' for the privilege of holding their brethren in bondage?

Rise of the Lakes.—A gentleman who has just returned from the West, states that forests of oaks have been killed by the rise of the waters in the lakes, and that some of the trees, on being cut down, are found to be marked with the growth of a hundred and forty years; thus proving, that during that long period, the waters had not before been so high as at present. The Cataract of Niagara has gained in grandeur, while many cultivated farms are now only to be found under water, and city lots, which had been sold for thousands of dollars, are in the same submerged condition. Dwelling-houses, barns, &c. stand 'in the water and out of the water,' and the fences which once divided estates, now divide 'watery wastes.' The rise has been regularly going on for seven years, and irregularly for seven more. It is, however, stated in the Buffalo Advertiser, that within the last two or three months, owing probably to the great evaporation by the heat, the water has fallen a few inches. Lake Erie is now about four feet higher than in 1824, and Lake Ontario about 6 1-2 feet higher.—*Jour. Com.*

[From the New York American.]

THE CHEROKEES.

As we have seen several statements implying that these Indians were still dissatisfied, and subject, in consequence, to harsh treatment by the forces ordered to superintend their emigration, we take pleasure in imparting, on unquestionable authority, the following facts:

The whole of the Cherokees were, on the 31st ult. collected in four camps—of whom eight thousand were around the head quarters of General Scott, and the remainder, about four thousand in three other camps—in addition to three thousand sent off to the West in June. They are perfectly content to emigrate as soon as the cool season shall return. The General takes care to see them well fed and clothed, furnished with tents, physicians, medicines, and hospital stores. The camp is about twelve miles by four, covered with wood and shade, and supplied with forty or fifty good springs and running streams, with the beautiful Highwassee river touching it on one side. The Indians are cheerful, and confide unreservedly in the General, who has succeeded in making an arrangement with them, by which they are to conduct the emigration themselves, the Government furnishing, from time to time, upon the General's requisitions, out of the purchase money stimulated to be paid to the Indians—amounting to more than six millions of dollars—funds for carrying on the removal. The chiefs and head men are already engaging wagons and organizing parties, for the land route. Two regiments only, the fourth Infantry and third Artillery, are retained by the General, rather for protection to the Indians, than as a guard over them. The militia are all discharged. No sentinels are posted over any of the Indian camps, and none or wanted. The Indians not only do not attempt to escape, but they could not be driven away.

We rejoice in being able to communicate these facts, which soften so much the rigor of the decision that dooms these Indians to deportation—and which redound so much to the honor of General Scott.

In addition to the above, the Hamilton (Tenn.) Gazette says—'It is computed that all the Indians can be removed in twelve detachments, and that the last will leave by the 20th of October. General Scott, on the part of the Government, has agreed to allow sixty-five dollars per head for removal, and furnish in advance one half of the amount. Each detachment will be conducted exclusively by their own people, accompanied by one or two physicians, who will, we suppose, receive their appointment from General Scott, with the concurrence of the Chiefs. Until the departure of each detachment, the Indians are to be sustained by the Government.'

A BEAUTIFUL TRIBUTE.

The remains of the venerable Charles Thomson, having been removed by his nephew, from a private burying ground in Lower Merion, where they have lain unhonored for fourteen years, to the beautiful Cemetery at Laurel Hill, a monument of granite was erected over them last week, a little below the highest summit of the grounds, and near a remarkable point of rock.

The monument will bear the following inscription:

This Monument
Covers the Remains of the
Honorable
CHARLES THOMSON,
The first and long
The Confidential Secretary of the
Continental Congress,
And the
Enlightened Benefactor of his Country
In its day of peril and need.
Born, November, 1729.
Died, August 16, 1824,
Full of honors and of years.
As a Patriot,
His memorial and just honors
Are inscribed on the pages
Of his Country's History.
As a Christian,
His piety was sincere and enduring,
His Biblical learning was profound,
As is shown by his Translation of the Septuagint.
As a Man,
He was Honored, Loved, and Wept.

Erected
To the Memory of an honored
Uncle and Benefactor,
By his Nephew,
John Thomson, of Delaware.
Hic jacet,
Homo Veritatis et Gratiæ.

The style of this monument will attract general admiration. It is in the form of Cleopatra's Needle, the shaft reduced from the original height of sixty-four feet to sixteen, or one fourth; the whole height including the base, is twenty-one feet, and the entire weight of stone about five tons.

Its size, material and severe simplicity, together with its rural situation on the banks of the Schuylkill, render it peculiarly suitable to commemorate such a character as that of Charles Thomson. He was active when the claims of his country demanded his attention, and retired to the shades of private life as soon as those duties were fulfilled. He differed somewhat from many of the politicians of a later era in being a man of deep and heartfelt religion and piety. His Bible was his book of books, and very many of his years were spent on his original translation of the New Testament; his version is held in high esteem by biblical scholars.

Identified as his name was with every principal event of the Revolution, it is a matter for public congratulation that his name and deeds are inscribed on a suitable tablet, and in a situation where it will be permanently conspicuous. Would that all the great and good men of that day were similarly and suitably remembered.

NOTICE.

At a meeting of the Executive Committee of the American Peace Society, Aug. 23, 1838, a letter was received from Edmund Quincy, Esq., in behalf of a committee who have appointed the 18th day of September next, for the meeting of a Convention of the Friends of Peace at the Marlborough Chapel, Boston, at 10 o'clock A. M., inviting the officers and members of the American Peace Society to attend said meeting. Whereupon it was voted, that the said invitation be accepted, and that notice of the same should be given to the members of the Society, by the publication of this vote.

A true copy. E. NOYES, *Rec. Sec.*

BOOK AND PAMPHLET SOCIETY.

☞ Applications by mail for tracts from the Book and Pamphlet Society will receive *no* attention unless post-paid. It is presumed that the single instance in which an application of this kind has been made, saddled with postage, was owing to inadvertence.

MARRIAGES.

In this city, by Rev. Mr Gannett, Nathaniel A. Eddy Esq., merchant, of New York, to Miss Abby H. Adams.

In this city, Mr Franklin F. Patch to Miss Mary Ann Wentworth. Mr William A. Butters to Miss Elizabeth N. Gray.

In Charlestown, by Rev. Dr Walker, Sullivan Fay, Esq. of Southborough, to Miss Hannah M. Symmes.

In Concord, N. H., Mr Oliver H. Wellington, Principal of Fairmount Seminary, Watertown, to Miss C. Augusta Kent, daughter of Col. Wm Kent, of C.

DEATHS.

In this city, on Saturday evening, Mrs Charlotte Sims, 74.

In Cambridgeport, Mary Ann, eldest daughter, of Samuel Bigelow, 7 years, and 7 months.

In Salem, 4th inst. suddenly, Mrs Hannah, wife of Mr Edward W. Morse, 37.

In Charlestown, on Saturday morning, Mr Jacob Forster, 74.

On Thursday last week, at the Navy Yard Charlestown, Charles F. Waldo, Master U. S. Navy, 55.

In Hardwick on the 25 inst., John Robbins son of Moses Smith, 3.

MERCANTILE LIBRARY ASSOCIATION.—The first regular course of Lectures before this Institution will be delivered by the Hon. J. S. Buckingham, the celebrated Oriental Traveller, at the Odeon, commencing on Monday evening, Sept. 24th.

The course will consist of six Lectures descriptive of the ancient and venerable land of Egypt, with its gigantic Cities, splendid Temples, colossal Pyramids, and the Scenery, Productions, ancient Monuments, Statues and Tombs of those sacred and classical regions of the earth in which the scenes and events of Scripture History and Prophecy are laid, from the earliest dawn of authentic record to the present day.

The first Lecture will embrace a general description of the Geographical features of Egypt.

Second Lecture—Climate and Production, Agriculture and Natural History.

Third Lecture—Ancient Cities and Monuments of Lower Egypt.

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Fifth Lecture—Ancient City and Monuments of Upper Egypt.

Sixth Lecture—Modern Cities, Manners and Customs of the Inhabitants.

Double Tickets to admit a Gentleman and Lady, $5 00
Single Tickets, 3 00

To be obtained at the Bookstores of Wm D. Ticknor, Gould, Kendal & Lincoln, C. C. Little & Co., and Weeks, Jordan & Co.—at the Library Room, 18 School street, and of either of the Committee.

N. P. KEMP,
N. GREENE, Jr., } Committee.
D. G. DEANE,

sept 8

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POETRY.

(From Milman's 'Martyr of Antioch.')

MARGARITA.

What means yon blaze on high?
The empyrean sky
Like the rich veil of some proud fane is rending.
I see the star-paved land
Where all the angels stand,
Even to the highest height, in burning rows ascending;
Some with their wings outspread,
And bowed the stately head,
As on some mission of God's love departing,
Like flames from midnight conflagration starting.
Behold! the appointed messengers are they;
And nearest earth they wait to waft our souls away.

Higher and higher still,
More lofty statures fill
The jasper courts of th' everlasting dwelling.
Cherub and seraph pace
To illimitable space,
While sleep the folded plumes from their white shoulders swelling.
From all the harping throng
Bursts the angelic song,
Like the unceasing sounds of cataracts pouring
Hosanna o'er hosanna, louder soaring;
That faintly echoing down to mortal ears,
Hath seemed the concert sweet of the harmonious spheres.

Still my rapt spirit mounts,
And lo! beside the founts
Of flowing light, Christ's chosen saints reclining;
Distinct amid the blaze,
Their palm-crowned heads they raise,
Their white robes e'en through that o'erpowering lustre shining.
Each in his place of state,
Long the bright twelve have sate,
O'er the celestial Zion high uplitted;
While those with deep prophetic rapture gifted,
Where life's glad river roll's its tideless streams,
Enjoy the full completion of their heavenly dreams.

Again—I see again
The great victorious train,
The martyr-army from their toils reposing;
The blood-red robes they wear,
Empurpling all the air,
Even their immortal limbs the signs of wounds disclosing.
O holy Stephen! thou
Art there, and on thy brow
Hast still the placid smile it wore in dying,
When under the heaped stones in anguish lying,
The clasping hands were fondly raised to heaven,
And thy last accents prayed thy foes might be forgiven.

Beyond! ah, who is there,
With the bright snowy hair?
'T is He—'t is he, the Son of Man appearing,
At the right hand of One,
The darkness of whose throne
That sun-eyed seraph host beheld with awe and fearing.
O'er him the rainbow springs,
And spreads its emerald wings,
Down to the glassy sea his loftiest seat o'erarching.
Hark! thunders from his throne, like steel-clad armies marching—
The Christ! the Christ commends us to his home!
Jesus, Redeemer, Lord, we come, we come, we come!

(From the Sunday School Journal.

MY MOTHER KNELT IN PRAYER.

When in my boyhood's gladsome day,
My heart was light as air,
I wandered to a lonely room,
Where mother knelt in prayer.

Her hands were clasped in fervency,
Her lips moved without sound;
Yet, awe-struck, solemnly I felt
I stood on holy ground.

My mother, all-entranced in prayer,
My presence heeded not;
I reverently turned away
In silence from the spot.

My gentle mother never knew
That I had seen her pray
In secrecy; but I revered
Her doubly from that day.

She died: and I, an orphan, since
Through many cares have strayed;
But God has kept me,—and I feel
He heard her when she prayed.

Philadelpia, Aug., 1838. T. McK.

WOMAN.

Woman! thou art a lovely flower,
A bright and cherished thing,
Proud man bends 'neath thy sovereign power,
From peasant churl to king.

A seraph flown from Eden's bowers,
Bestowing bliss on earth,
Twining man's fate with Love's sweet flowers,
Bright as their heavenly birth.

Holy, thrice holy, is the part
Through life to thee that 's given,
Well might the poet say thou art
The link 'twixt earth and heaven.

Such art thou, Woman, when thy mind
Equals thy glowing form—
When not thy deadliest foe can find
One trace of passion's storm.

Where is thy beauty? where the spell
That made all hearts thine own?
If passion bids thy heart rebel,
Thy power—thy charms are flown.

What art thou, then?—A loathsome weed,
Destroying buds more fair—
Making e'en life a curse indeed;
Nought dwells with thee save care.

Oh, ever be life's worshipped flower,
Thy heart its Eden fair,
Then shall man bless the cherished hour
That he first entered there.

Angel and flower be thou to him,
Lead thou his thoughts above;
Teach him all earthly lights burn dim
Before thy holier love.

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* * * * Life
Derives its value from its use alone,
Not for itself—but for a nobler end:
Th' Eternal gave it, and that end is virtue.
Johnson.

MISCELLANEOUS.

THE POWERS OF MEMORY AND TOUCH.

FROM A LONDON PAPER.

Last Monday night, a truly singular display of natural capabilities took place at the Argyle Rooms, in Regent street. The Rabbi Hersh Danemark, a Professor of Hebrew and Rabbinical literature, from Stutchim, in Poland, appeared on a small platform before an auditory, apparently very familiar with the Hebrew language and literature. He was accompanied by Professor Breslau as interpreter, who stated the Rabbi's willingness to recite any portion of the Talmud which might be demanded by any one amongst his auditory, who would merely state the number of the page and line at which he wished him to commence.

The Rabbi is a middle seized man, rather slender, with a sallow drooping cast of countenance, terminated by a small sharp beard. His eye is dark and little seen, but always quick and confident; his forehead retreating, and his head particularly high in the regions of veneration, firmness, self-esteem, and love of approbation. The perceptive organs are well developed; order is particularly full, but number is moderate, and, stranger still, the position of the eyes afford no indication of any remarkable fulness of language. His coal-black hair was nearly covered by a velvet cap. One nicely curled lock fell down on each side, and served as a substitute for whiskers.

He declares himself to be twenty-four years old, but looks 28 or 30. He wore a silk pelisse, or surplice, which reached to his feet, fastened round his waist by a gold wrought girdle. He replied to the questions put by numbers of his auditory, in a loud, confident voice, walking to and fro on his little stage, often stopping to command silence amongst his noisy audience, and continuing to chaunt his question with a rapidity which his rival professors, who undertook the task of reading, seemed scarcely able to keep pace with. His rough pronunciation and voluble delivery more resembled the continuous outpuring of waters which had burst their bounds than any thing we ever heard.

It would be endless to detail the queries and replies that occurred during the examination of an hour and a half, and which fully satisfied all present that he had the seven volumes folio of the Talmud (notes, text, and commentary,) by heart, not merely consecutively, but in any order; that he knew the contents of every line taken numerically on every page, and, in short, knew the place of every word, in every line, in every one of its seven thousand pages!* The proof was that he permitted any body to stick a pin through any number of leaves, and then freely and unerringly told the word punctured on any given page!

The books used in this examination were seven volumes of the Talmud, of the Berlin and Frankfort edition, supplied by an individual present desirous of testing his powers; but the Rabbi declared his willingness to answer questions according to any edition that any body might present to him. He professes to know thus by rote the Mishava also; in short, 8,000 pages of Hebrew, which he can repeat in any quantity, and commencing in any place that any body pleases.

But perhaps a more singular capability than even this extraordinary power of memory was developed in a subsequent illustration of the Rabbi's powers. He requested any person merely to insert his fingers into one of the thick volumes of the Talmud, and several times astonished his assistants by informing them what words were touched by their fingers in these blind and random *sortes Talmudiana*.

The writer of this notice made one amongst these essayists, and observed that the Rabbi also inserted his fingers, and felt carefully, though quickly, the marginal commentaries adjacent to the edge of the leaf, and then boldly pronounced the number of the page on the passage thus hit upon! No sense but that of touch (that we are aware of) could have possibly aided in his divination of these still unopened pages! Several of the spectators (who certainly did not look beneath the surface) exclaimed in astonishment at his surprising powers of sight, in being able to count the leaves in a mass, off hand by their edges. We, however felt tolerably certain that the exercise of very susceptible powers of feeling was the *modus operandi* in this particular. We should have been happy to bear testimony to the correctness of the Rabbi's powers of divination in these oracular doings, but not being versed in Hebrew literature, (and equally ignorant of Chaldee, Persian, Arabic, Russ, and Polish, the only tongues which the Rabbi spoke,) we were obliged to rest content with the satisfaction displayed by the erudite individuals who had taken an active part in the examination of the Rabbi, amongst whom were Professors Breslau and Sampson, Mr Leo, reader to the Western Synagogue, and Mr Lindenthal, secretary to the New Synagogue.

The audience was by no means so numerous as might be expected, from the nature of the announcement, which, in addition to the wonders of memory, led the Public to expect some astonishing exhibitions of the power of sight. This latter display was, however, confined to the rapid inspection and estimate of the number of lines in any printed page presented to his view. This operation he certainly accomplished in a quick and surprisingly exact manner, guessing off hand, in perhaps half the time that even very ready reckoners could, to within one line in 50 or 60; but this performance, clever as it was, scarce deserved to be mentioned in connexion with the almost miraculous retention and precision of memory evinced by his repetition of the Talmud.

The Rabbi declares that he possesses certificates from the Emperor of Russia, the King of Prussia, the King of Saxony, and Prince Paskewitch, &c. At Warsaw, it appears, he exhibited one of his extraordinary efforts of memory. The muster roll of more than 200 soldiers was called over, when he immediately repeated it forward and backward, without an error.

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* A volume of the Talmud contains, on an average, from eight hundred to a thousand pages, each page averaging sixty to seventy lines of text, as many of comment, and as many of notes.

POWER OF ELECTRICITY.—A salad of mustard or water cress may be produced in a few minutes by the assistance of electricity. The process is to immerse the seed for a few days previously, in diluted oxymuriatic acid, then sow it in a very light soil, letting it be covered with a metallic cover, and then bring it in contact with an electrical machine. By the agents employed in this process, eggs, which require from nineteen to twenty days application of animal heat to hatch them—may be hatched in a few hours. Rain water, apparently free from any noxious animalcula, in an hour may be rendered full of living insects!—*Merc. Journal.*

FIRST MEDICAL DEGREE CONFERRED IN AMERICA.—In the year 1768, a medical school was commenced at New York, in connection with Columbia College, in which Drs. Closy, Bard, Jones, Middleton, Smith, and Tenant constituted the faculty. In 1779, the degree of *bachelor* of medicine was conferred upon Samuel Kissman and Robert Tucker. In 1770, Dr Tucker received the degree of *doctor in medicine*. This was the first time it had ever been conferred in America. William Bull, son of the Lieut. Governor of South Carolina, was the first white person born in that State and the first American who took the degree of M. D., which he received at Leyden, in 1734.—*Boston Medical and Surgical Journal.*

LADIES RIDING SIDEWAYS.—The honor of the introduction of riding sideways by women, in England, is attributed to Anne of Bohemia, consort of Richard the Second. She it was (according to Stow) that originally showed the women of this country how gracefully and conveniently they might ride on horseback sideways. Another old historian, enumerating the new fashions of Richard the Second's reign, observes, 'likewise noble ladies then used highheads, and cornets, and robes with long trains, and seats on side-saddles on their horses, by the example of the respectable Queen Anne, daughter of the King of Bavaria, who first introduced the custom into this Kingdom; for before women of every rank rode as men do.' In his beautiful illustrative picture of Chaucer's Canterbury Pilgrims, Slothard appears to have committed an anachronism in placing the most conspicuous female character of his fine composition sideways on her steel. That the lady should have been depicted riding in the male fashion, might, it strikes us, have been inferred, without any historical research on the subject, from the poet's describing her as having on her feet 'a *paire* of spurres sharpe.'—*The Young Lady's Equestrian Manual.*

INSTINCT OF ANIMALS.—The following is from a new work on Natural History, published in England.

Travelling Cats. A lady residing in Glasgow, had a handsome cat sent to her from Edinburg; it was conveyed to her in a close basket, and in a carriage. She was carefully watched for two months, but having produced a pair of young ones at the end of that time, she was left at her own discretion, which she very soon employed in disappearing with both her kittens. The lady at Glasgow wrote to her friend in Edinburg, deploring her loss, and the cat was supposed to have formed some new attachment, with as little reflection as men and women sometimes do. About a fortnight, however, after her disappearance at Glasgow, her well known *mew* was heard at the street door of her old mistress, and there she was, with both her kittens; they in the best state, but she very thin. It is clear that she should carry only one kitten at a time. The distance from Glasgow to Edinburg is forty miles, so that if she brought one kitten part of the way, and then went back for the other, and thus conveyed them alternately, she must have travelled one hundred and twenty miles at least. Her prudence must likewise have suggested the necessity of journeying in the night, with many other precautions for the safety of her young.

PRICES A CENTURY AGO.—From a private pin money account-book of Sir Thomas Hammer's first wife, a widow of the first Duke of Grafton, one may gather the expenses and guess the habits of a lady of fashion almost one hundred and fifty years ago, as well as learn something of prices. Thus, green tea was 24s. per lb.; coffee 6s; and chocolate 5s. 6d.; cambric was 10s. per yard; and advertisement in the 'Courant, about a watch case,' 3s. 6d.; brandy 1s. 3d. per quart; hair-cutting, 21s. 6d. In comparing the greater part of these prices with those of the present day, an allowance must also be made for the greater cheapness of necessaries at that period,—a striking proof of the stimulating effect of demand in increasing supply, and of the general advantage which follows improvements in any kind of productions.

THE BROKEN PRISM.

BY MISS H. F. GOULD.

A sob shook the bosom of the infant boy, as the zephyr shakes a leaf; and sorrow had come over his beaming face, as the mist before a star. A tear lay below his full dark eye; and a bright crimson drop tipped his small white finger. The sparkling fragments of a broken prism clinked in his frock-skirt, as he held it by its hem, in his left hand; while he put forth the other, with a look of horror at the blood, and ran to seek his mother.

'Mother! mother!' he piteously cried, 'take away this blood; and join my broken plaything! Mend it! or I cannot cast colors round the room; or make pieces of rainbow any more! I staid where you bade me. I sat upon the carpet, or leaned against the sofa, till the wide light of the window had dwindled to a narrow streak. Then, *only once*, I left the parlor, and carried the prism to the door, to catch the whole sun, and make larger pieces of the rainbow.

'As I stood upon the marble step, a beautiful white dove come and lit by me. I sprang to take her; but she was gone in a moment. Before I could touch her feathers, she was off, in the high air! The prism slipped from me, and fell. When I turned to find it, it looked like clear water sprinkled on the marble. I took up the pieces, and tried to put them together; but they all had sharp edges! One has cut my finger:—take my hand in yours, mother, and feel how it aches! O, still the pain; and join my broken prism!'

'I feel *all* thy pains, my child; and will bind up thy wound; but I cannot quell its anguish, or make whole the lamented prism.

'Breaking thy promise, and my command, thou hast also broken the plaything. All this sorrow, for which thou hast exchanged the joy of sporting with the colors of the rainbow, is the fruit of ONE MISDEED! But let the pain of thy hand and the grief of thy heart, he laid up in thy memory for future good—they may yet prove a treasure to thee. As long as thou shalt live, remember this drop of blood, and thy mother's word, when she wiped it away.

'Innocence, like a white dove, flies from the hand of him whose feet are turned into the path of the disobedient; and he goeth forth to sow that, whereof he shall only reap anguish and tears. The fruit of error is bitterness!'

Thus the mother spake to her boy; but the rest she said to herself; for the child could not understand it.

'Poor thing! he has begun betimes to find how soon our brightest joys may become, in their ruins, instruments to wound us. By their smoothness do they slide away, to prove their fragile nature. Their very polish is akin to destruction!

'Hope is a prism. When our sun is unclouded, we see in it, all the beautiful hues of the bow of promise—by it, we cast them on the objects that surround us. But if, like this frail thing, whose deceitful fragments have drawn tears and blood from my tender boy, our hopes be made up of the glittering sands of earth, how soon may they be dashed to atoms! Then will they come with sharp edges, to cut keenly across our heart-strings; or be like water that is spilt, and cannot be gathered up; while the dove of peace flies away, and leaves our bosoms desolate!

'Oh, may my child find his hope in the pure, enduring crystal that is clasped between the covers holding the ETERNAL WORD, which never can he broken! In this shall he behold the power and glory of the SUN of an unchanging world. It will enliven the things of time with a reflection of the fair, unfading colors that adorn the throne and beautify the palace of Him who placed his bow in the heavens—a sign of the covenant between himself and his creatures.

'It will delight the eye of his soul with a view of Truth, Justice, Love, Mercy, and Peace, as they blend in one blessed covenant token, to remain and brighten, when the heavens are passing away; and to appear in its fulness of beauty and perfection, when there is 'a new heaven and a new earth.'

'Then will the Spirit that once took the form of a dove, hover over him, with balm for all his wounds; and they will be bound up by the careful hand of ONE, whose love passes even that of a mother!'

Newburyport, Mass.

[From the National Ægis.]

COLLECTIONS RELATING TO FASHIONS AND DRESS IN NEW ENGLAND.

By the Rev. Joseph B. Felt.

HAIR.

Men of the Jewish nation anciently wore their hair short. Absalom appears to have been an exception. The Apostle Paul, having imbibed the views of his countrymen, wrote to the Corinthians; 'Doth not even nature itself teach you, that if a man have long hair, it is a shame to him?' The Jews were distinguished from other nations, by such a custom. The Gauls were very fond of long hair. When Julius Cæsar conquered them, he commanded it to be cut short, as a sign of their subjection to him. Different lengths of hair in France formerly denoted rank. The King having the longest, and the slaves, or villains as then called, the shortest. Pope Anicetus, who died 168 A. D. perceiving that the clergy were violating the Apostolic instruction, by letting their locks become lengthened, required them to cease from this indulgence. A canon of 1096 declared, that all who were seen with long hair, should not enter the Church while living, nor be prayed for when dead. Under the reign of Edward the Confessor, men wore their hair long. Bishop Walston severely censured this practice, and when any bowed down their hands to receive his blessing, he would clip off a lock with his sharp knife, and denounce judgments against them, if they delayed to go and do likewise with all the rest. In the time of Queen Elizabeth, it was customary to have the hair cut close on the top of the head, and to let it grow long on the sides. When our colonies were planted, the most fashionable gentlemen in England wore one lock on the left side longer than the rest, which went by the name of love lock. Mr Higginson of Salem, in speaking of the Indians here, in 1629, says: Their hair is generally black, and cut before, like our gentlewomen, and one lock longer than the rest, much like to our gentlemen, which fashion, I think, came from hence to England.' Mr Prynne wrote, the year before, a quarto, published in London, against such a custom, which was entitled, 'The unlovelinss of love locks.'

The wearing of long hair by males, in the early period of Massachusetts, excited much attention and many fears on the part of its most noted colonists. In the Cobler, previously quoted, we have the ensuing passages: 'If those who are termed rattle heads and impuritans, would take up a resolution to begin moderation of hair, to the just reproach of those that are called puritans and round heads, I would honor their manliness, as much as others godliness, so long as I knew what man or honor meant. If neither of them can find a barber's shop, let them turn into Psalm 68, 21st v., Jeremiah 7, 29th v., 1 Cor. 11, 14th v. He is ill kept, that is kept by his own sin. A short promise is a far safer guard than a *long lock*. I am sure men use not to wear such manes.' In 1649 the magistrates of our colony passed a declaration, from which we make the following extract: 'Forasmuch as the wearing of long haire, after the manner of ruffians and barbarous Indians, hath began to invade New England,' we, 'therefore, have thought it necessarie for the clearing of our owne innocencie in this behalfe, to declare and manifest our dislike and detestation against the wearing of such long haire, as against a thing uncivil and unmanly; and if, after the publication of this declaration, any shall be found still to continue to weare long haire to the deforming of themselves and the grieving and offending of sober and modest men, they shall thereby justly incurr the note of impudency, and ought to be accounted of as men, who are corrupters of good manners.' When this subject came down to the deputies, they declined giving it their sanction. Their non-concurrence shows, that they regarded the fashion in view with more tolerance than 'the honored magistrates.' These gentlemen requested the clergy to co-operate with them, 'as often as they shall see cause, to manifest their zeale against it, in their publike administration, and take care, that the members of their churches be not defiled therewith.' It seems, however, that the popular passion for such a practice was stronger than magisterial advice or authority. We may further perceive how some of our fathers in the ministry felt on this subject, from a quotation of the will, made by Ezekiel Rogers of Rowley. This clergyman, who deceased in 1661, even disinherited a nephew, because he did not think and act as he did as to the fashion under consideration. The language is, 'I doe protest against all evil fashions and guises of this age, both in apparel and that general disguisement of longe ruffian like haire.' In 1675, our legislature, while speaking of evils, as subjecting the people to judgments, say: 'Long hair, like women's hair, is worn by men.' John Leverett, who was chief magistrate at the time, appears in his portrait with short, full locks, and thus shows, that he consistently united example with precept. Still, the admonition of civil authorities in this respect, was not generally heeded. Some men, who did not adopt the practice of appearing with wigs, had their long hair tied up in a club, or queue with black ribbon. Persons of note would wear it, so dressed, in silk bags, ornamented with needle work. Such was the popularity of long hair, that individuals, who had it short, would have a false queue fastened to it by a string. Among this class, there was no small degree of false shame, whenever it was discovered, that they were thus showed off by this handy work of the barber. Men of laborious callings would frequently have eel-skins tied around their hair, under the supposition, that they caused it to grow. This covering for the pate, about which there has always been more or less care, charge, change, and pains, continued long among the male portion of the community, till 35 years past. An eminent laly relates, that, at the beginning of this period, an English gentleman dined at her table with other guests; that his appearance was very ludicrous in the view of the company, because he had parted with his long locks, and showed nothing but what was then terme a *brush* head. But this cropping of the hair came gradually into vogue, and has long ceased to be a subject of surprise or satire. Thus the 'Brutus heads,' or 'Round-heads' of the parliamentary opponents of Charles 1st, made and have sustained their appearance. As well known, while this custom has been adopted almost altogether, by males, it has not been without imitation among females. Thus, after various attempts by high authorities to reduce the longitude of the hair, it has been brought to their standard by the voluntary change of the fashionable world. With regard to ladies, there has never been any dispute since the occupation of New England, but they had a right to appear with locks as long as they pleased. In this respect they have the strong support of Scripture. In reference to having the hair either combed over or off the foreheads of males, most of their likenesses, for two centuries, which have met our eye, are drawn according to the last of these two modes. As to the females, in this particular, all their portraits, for the same period, which we have observed, have the hair parted on the forehead. About 1650, the practice of having the hair cover the forehead, prevailed to some extent with both sexes. The ladies had ringlets where the hair parted on the forehead, and some of them had it curled much like a wig, and others had it braided and rounded in a knot on the crown. In 1675, when the General Court of Massachusetts reproved men for appearing with long hair, they stated, that afflictions were brought on the country, 'By women's wearing borders of hair and their cutting, curling and laying out their hair, which practice doth prevail and increase, especially among the younger sort.' This, like kindred customs, had little restraint even on the daughters of puritans. These seemed to have it, as the language of their thoughts, if we obey our rulers in other respects, we must be excused in point of fashions. About 1710, the hair of both sexes was combed from the forehead and worn so till sixty years since. During this period, it was turned up by ladies to the top of the head, and fastened there, among the poorer class, with a quill, but among others with a silver or gold bodkin. Afterwards, this custom was abolished, so that the hair was again allowed to cover a considerable part of the forehead. This lasted till 30 years past, and then its opposite began to prevail. The writer recollects, that when such a change first showed itself, it was accounted by many, as the mark of vain boldness in the individuals, who stept out of the common track and brushed away the locks from their foreheads. But use has laid all such spectres of objection. Before and after 1735, females of the ton appeared with spangles in their curls. About 85 years ago, they had rolls, considerably stuffed and covered with silk, placed on their heads, and they turned their front hair over them so as to fall down behind. Twenty years subsequent to this, they wore cushions of horse hair, over which they combed their own locks, as they had over the rolls, so that, at times it would be nearly a foot above the crown. Such a wearing of the hair is seen on one of Queen Elizabeth's likenesses. We are credibly informed, that this high minded costume received a great check among our ladies by the dark day of 1780. Many who had cushions, laid them aside, and others who retained them, had them lowered by several degrees. Still, the reform was not so great, but that the very next year, the Abbe Robin, being in Boston, makes the ensuing remark. Speaking of the ladies' dress at church, he says: 'The hair of the head is raised and supported upon cushions to an extravagant height, somewhat resembling the manner in which the French ladies wore their hair some years ago.' That a grace might not be wanting to the cushion, it was set off with gauze on the top, of a cylindrical form, stiffened with white wires. The same author, just quoted, in giving his observations on Rhode Island and Connecticut, thus expresses himself: 'The head dresses of all the women, except quakers, are high, spreading, and decked profusely with gauzes.' The reign of the cushion continued about a fourth of a century. It was succeeded by craping and curling, which have lasted more or less, ever since. Within 25 years, as we may well remember, false curls have greatly abounded, so that heads, beautiful as that of the Venus de Medicis, have had their temples and foreheads loaded with clusters or bunches, which it would puzzle even a Spurzheim to explain favorably.

Another practice has been adopted by misses, whose age descends from 16, for about a year, which seems rather erratic;—it is to have their hair braided behind a la Chinois, sometimes in one parcel, pendent in the middle of the back; often in 'wo, so as to have one coursing its way down each shoulder; and occasionally in three, to take as many and such positions as are designated. This fashion reminds us of the phrase, 'A Pasha from one to three tails,' though we are aware, that his are procured from the horse, and are used as military standards. The powdering of natural or false curls, was known in England before the settlement of our country. Like other whims of fashionable coteries, it has had its elevations and depressions. From 1689, it gained considerably on popular favor. It was customary with some gentlemen to have the shoulders and backs of their coats powdered as well as their heads. It appears that, in 1781, when Abbe Robin visited Boston, powder was not much used by the female part of the community. His observation was, 'Instead of powdering, they often wash the head, which answers the purpose well enough, as their hair is commonly of an agreeable light color; but the more fashionable among them, begin now to adopt the present European method of setting off the head to the best advantage.' For no small period after this, it was common for both sexes, and for children as well as adults, to appear with powdered heads. Such a custom lasted till about 40 years ago. To show us that it is not the representation of mere fancy, we now and then behold 'a piece of the old world' gravely threading his way in the streets of our cities, and giving us occular proof of its bye-gone popularity. We are told, that Lampridius ridiculed the emperor Commodus for having his false hair powdered with scrapings of gold. We are not sure but that the same historian, if living in our day, would, though not having so much of an occasion, endeavor to raise a laugh against the past custom of filling the locks with less costly though more perfumed dust.

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